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**Sacred Biography.**

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*Sketch of the Character, Conversion, and Apostleship, of  
St. PAUL.*

[Concluded from No. 2—page 38.]

WE are now to consider St. Paul's manner of writing, and the proof which his apostleship furnishes of the divine inspiration of the Scriptures.

The language of an author will correspond with his own conceptions of the subject on which he writes. If his conceptions are strong, he will use strong language. But the views which the apostle had of divine realities surpassed the powers of language. He could not, by words, communicate those conceptions which he had of the mercy of God, the riches of Christ, and the glories of the heavenly world. This led him, when writing on those subjects, to combine words together which seem to convey the same idea, that their united force might be brought to bear upon the subject. An instance of this may be seen in II. Corinthians iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Critics may call such double superlative and combining of words, a tautology. But Paul had con-

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ceptions of divine realities which could not be subjected to ordinary rules of criticism. He wished to convey an apprehension of divine things by human language ; but human language, in the ordinary arrangement, was inadequate to convey the conceptions which he had ; therefore he combined words together so as to come as near the subject as possible.

Another peculiarity of style which must be observed, if we would understand his writings, is the frequent parentheses which he uses. That is, sometimes a word occurs in the course of his argument, which suggests something not immediately connected with the subject. He leaves the principal subject, and pursues, for a few sentences, the thought which was suggested to his mind, and afterwards returns to the principal train of reasoning. It is believed, that an instance of this is Rom. ix. 1, 2, 3. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, (for I could wish, in the original, I did wish, myself accursed from Christ) for my brethren, my kinsmen according to the flesh." When he began to express his pity for the Jews, it reminded him of his former condition as a Jew, when he wished himself to be anathematized or separated from Christ. This former condition of his he notices in the parenthesis.

Ephesians iv. 8, 11. "Wherefore he saith, When he *ascended* up on high, he led captivity captive, and gave gifts unto men ; (now that he *ascended*, what is it but that he descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things) and he gave some, apostles," &c. Here the word *ascended* suggested a new train of thought to his mind, which he pursued in the parenthesis ; and then returned to the principal subject.

Again, Ephesians v. 12, 15. "For it is a shame even to speak of those things which are done of them in secret ; but all things that are reprov'd are made manifest by the *light* ; (for whatsoever doth make manifest is *light* : wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light ;) see then that ye walk circumspectly." Here then the word *light* suggested the new train of thought which is pursued in the parenthesis. This departing from the main subject, to

pursue an incidental thought, occurs often in our apostle's writings ; and unless we carefully notice this peculiarity, we shall be exposed to misconceive his reasoning.

In these parentheses, he frequently alludes to the tenets and practice of the various sects of philosophers which flourished in that age. An instance of this is Colossians ii. 20, 23. In this place the parenthesis is put down by the translators. " Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men ?" That which is included in the parenthesis refers to those dogmas of human philosophy, those ordinances after the commandments and doctrines of men, which the apostle warns christians to avoid. It is believed that he had the tenets of the Gnostic philosophy in his view. He does not direct christians to reject all ordinances ; but those which are after the commandments and doctrines of men, such as the abstaining from certain meats and drinks.

II. The apostleship of Paul furnishes proof, amounting to a moral demonstration, that he was moved by the Holy Ghost. If this be proved, it will follow, that the Scriptures are the word of God.

Paul declared, that he had been converted in a miraculous manner. This declaration was made at sundry times, and on different occasions. Either he was an enthusiast who was deceived by an over-heated imagination, or an impostor who declared what he knew to be false ; or he was moved by the Holy Ghost. Lord Lyttleton well observes, that great ignorance and self-conceit, as well as warmth of temper, are necessary to constitute an enthusiast. Indeed, enthusiasm is a kind of intellectual derangement. If any one will examine Paul's writings with candor, he will find strong representations of divine realities ; but nothing of that extravagance, those wild and unmeaning raptures and eccentricities, none of that ignorance, arrogance, and self-conceit, which belong to an enthusiast. He wrote like one in the full exercise of his sober senses. He was no enthusiast.

An impostor is one who publishes, and tries to make others believe, what he knows to be false. It may be proved, that our apostle was no impostor. Religious imposi-

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tions, in the course of time, are always detected: but it never has been proved, indeed there never has appeared any real evidence, that Paul was not converted as he said he was; or that Jesus did not arise from the dead, as not only that apostle, but the whole company of the apostles, maintained. Their testimony remains to this day without any one fact to controvert it. But if we suppose a man attempts to impose a false religion on the world, we must at the same time suppose he has some selfish motive to prompt him to the hazardous enterprize. It is a clear case, that a good man will never make such an attempt. We may indeed suppose, that a man of a corrupt mind might impose a religion on the world, if he were pretty certain that he should not be detected, and if he have a fair prospect of wealth or aggrandizement. But neither the prospect of personal honor or wealth influenced Paul to testify his own miraculous conversion, or the resurrection of Jesus. Such was his condition and attainments before he was converted, that he had a fair prospect of preferment; but he well knew that the moment he became a christian, he must abandon all expectation of ease, or honor, or riches. He knew this from the treatment which Christ received; and the sacred historian informs us, that he was forewarned of this from the highest authority, from Christ himself, "I will shew him how great things he must suffer for my name's sake." Paul knew, that wealth and preferment were at the disposal of those who were enemies to Christ and his cause. He must combat the institutions both of Jews and Pagans, institutions which had been venerated for ages; and as the pagan religions were interwoven with their civil institutions, he knew that he should bring upon himself the odium of the Jews, and the rage of the heathen magistrates. He knew that shame, poverty, contempt, bonds, and imprisonment, if not death, awaited him in every place where he should testify the resurrection of Jesus Christ.

If Jesus did not rise from the dead, it could be no benefit to Paul, or the other apostles, to say he did. It had been more for their personal ease and honor to fall in with the multitude, and aver that they had been deceived; but they persisted in their testimony, although they knew it would bring on them the contempt and odium of the world.



Now, though a wicked man might impose a religion on the world with the prospect of wealth or fame, yet would he persist in the imposition, would he even make the attempt, with the assurance, that bonds, imprisonments, hunger, thirst, nakedness, buffeting, and death, would be his only reward? Such a case is absolutely inconceivable. It is contrary to every principle of moral order, and therefore it would be a kind of moral miracle. It supposes a man to be actuated by motives, not only different from, but directly opposed to, those which are known to govern mankind.

The only remaining conclusion is, that Paul was fully persuaded of the reality of his own conversion. He was assured, that Jesus Christ had risen from the dead; and not only so, but he was moved by the Holy Ghost to perform those astonishing labors, and endure those complicated sufferings, which we have noticed in this sketch.—Therefore, the Scriptures are the word of God.

III. Another reflection which results from this view of the apostleship of Paul may be of use to all itinerate preachers. It is presumed, that all who pretend to preach the Gospel will acknowledge that the conduct of that apostle is a safe model to imitate as to the mode of itinerating; and it is probable that itinerant preachers of certain denominations, take to themselves no small credit, and enjoy not a little self-complacency, with the idea that they have adopted the true apostolic mode. But it is not easy to conceive two cases to be more unlike than their conduct is unlike that of Paul in some essential particulars. I speak not of those missionaries who carry the Gospel to the heathen and destitute. It might be easily proved, that their mode of itinerating is really apostolic. How did Paul conduct? Did he draw together the rabble in the streets of Jerusalem, and form them into a society, where James was a stationary preacher? Did he creep into the neighboring villages, where the Gospel was preached, and collect the disaffected, and endeavor to excite prejudices against those who were their teachers, and spread disaffection among the people? No: As he said he would not boast of other men's labors, so he did not intrude into their labors. He went up to Jerusalem to be received into the fellowship of the apostles. From thence he departed, with proper credentials, and travelled through the north-western provinces.

of Asia, Cilicia, Cappadocia, Pontus, Phrygia, and Pamphilia. Afterward, he returned to Jerusalem to attend an ecclesiastical council. When this business was finished, he commenced another and longer tour. He passed over into Europe, and travelled through Macedonia and Achaia, as far westward as Illyricum, where the Gospel had never been preached. If itinerant preachers would take to themselves the credit of preaching according to the apostolic model, let them do as Paul did. Let them plunge into the depths of the wilderness. Let them go to the poor heathen who never heard the precious name of Jesus. This would be apostolic, as far as it respects the mode of itinerating.

Finally, may all, both teachers and those who are taught, imbibe some portion of the spirit which actuated that extraordinary man; and be able to say with sincerity, "I count all things but loss for the excellence of the knowledge of Christ."

AUGUSTINE,

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### Communications.

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#### THE OBSERVER—No. IV.

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WHEN I have been travelling in different States, I have made it my constant practice to attend public worship; for this I have considered my indispensable duty, and a very great privilege. And I have frequently observed many irregularities attending religious assemblies, which I am sure are highly offensive in the sight of God, and ought immediately to be corrected.

Accordingly, for the benefit of the guilty, in hopes that they may be reformed, and others guarded against such wicked conduct, I shall mention a number of things, which I have noticed with grief, and total disapprobation; and shall inform the guilty, what I have often thought of them when I have noticed their wickedness.

I have noticed that, in some places, it is the custom of people to stand in crouds around the meeting house, for sometime after the public teacher has entered; when his patience is exhausted waiting for them to come in, he rises

to begin divine worship, with the few who are in their seats ; he no sooner invites their solemn attention, and has uttered a few sentences, than he is interrupted by numbers rushing in. The moving of the croud, and the rattling of seats, have thrown the house into confusion, and drowned the voice of the speaker ; he knows his words are lost in the wind ; he feels wounded ; while those who desire to hear, are disappointed. I have thought such disturbers of public worship were either extremely thoughtless, or grossly wicked. They have little considered that God requires all the duties of his house to be attended with decency, and in order.

But I have observed other irregularities marked with more daring impiety still. When I see a person, in the time of divine worship, designedly put himself into the most convenient posture, to take his rest by sleep, and give himself up to indulgence, it makes me think of the wicked man spoken of by Solomon, who said to himself, " Yet a little sleep, a little slumber, a little folding of the hands to sleep." But what saith God to him ? " So shall thy poverty come as one that travelleth, and thy want as an armed man."

Does not such conduct pour contempt upon God and his worship ? Go, sleeper, to the house of thy governor, under pretence of honoring him, and treat him as you do God ; see if he will not resent it. It is to be feared, that such hardened sleepers will finally wake up in that world of torment, where they will have no more rest day nor night.

I have observed some, who will politely visit the house of God, and attend public worship for half the day ; the other part of the Sabbath they have appropriated to feasting, visiting, and worldly employment, or recreation. I have but a few words for these, and them I shall declare with freedom. I think that all the pretension of such people to religion, is vain ; that they have not the fear of God before their eyes, nor love of God within their hearts. Surely they do not hunger after the Word of Life. And unless they have totally different views, and different feelings, they never can enjoy the kingdom of heaven.

Again, I have noticed certain vain young people, who practise smiling in the time of worship, at every trifling occurrence which they may see or hear ; and will endeavor to provoke others to laughter. I have thought how very

differently such young people would conduct in the house of God, were they to feel as good old Jacob did, when struck with a sense of the presence of God, he exclaimed, "Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

Vain youth, you may think your bold and impious conduct to be manly; but it betrays your folly, and brings a public dishonor on your parents; for, generally speaking, you are the children of those parents who have never taught their children to reverence the house of God; but they either neglect the house of God and public worship, break God's Sabbath and profane his name; or, totally stupid themselves, they are no way troubled at the profanity of their children.

I have likewise, sometimes seen a class of people in the house of God, whose conduct there I view with the utmost abhorrence; yea, I hate them with a perfect hatred. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." I refer to those who have hardness and impiety sufficient to treat the solemn truths of God's word with sneer and contempt. When the speaker delivers things, which cross their infidelity, lust, and pride, they will, by their countenance and gestures, openly manifest their scorn and contempt. I inquired out some of those people, and I found that one was Mr. Would-be Great Philosopher; another was Major Self-importance; another was Master Ignoramus; who are followed by a company of the most poor, ignorant, vile creatures, I ever saw; but who think it an honor to imitate these professedly great men. I have thought that these wretches would be seized with inexpressible horror, were God to manifest to them his omniscience, as he did to Hagar, when she cried out, "Thou God seest me." I have thought that this Scripture was very applicable to their case, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

Upon leaving the house of God, after hearing a most solemn discourse upon the most weighty things of the Gospel, upon the due observance of which the salvation of the soul entirely depends, I have been surprized beyond measure at hearing many, as soon as they are without the doors



of the meeting, all engaged in vain and worldly conversation and behavior, appearing much more like people coming from a theatre than from the house of God. They appear no more affected with what they have heard, than the beasts that perish. Their conduct brought this Scripture fresh to my mind, and I thought that it must apply to these people : "The word of the Lord was unto them, precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they may go and fall backward, and be broken, and snared, and taken."

Consider then, all ye that forget God, lest he tear you in pieces, and there be none to deliver.

OBSERVER.



*The Spirit of Unbelief.*

HEBREWS III. 12.

*Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.*

THOSE persons who openly deny revealed religion, are called infidels, or unbelievers. Hence people naturally conclude, that none are to be ranked among unbelievers, except those who take an open and decided stand against all religion. People may deny any parts of God's revealed will, reject any ordinance, and practically bid defiance to the authority of their Maker, and not be reputed unbelievers, because they do not say the Bible is an imposture and delusion, but profess to reverence and receive the Scriptures as the word of God. In this, as in many other respects, we are deceived by names and professions. We allow men to be believers, when they are governed by a spirit of unbelief. There is a spirit of infidelity, which insinuates itself into all the sentiments of a man, and influences his whole life. This spirit operates in various ways, and proceeds to different degrees of excess in different persons. Not all who are governed by this spirit, deny that the Scriptures are the word of God ; though all such will

deny something that is essential to the system of religion that is contained in the Scriptures, or some ordinance which God has instituted.

The warning of the apostle, which I have taken for the theme of my remarks, supposes that a spirit of unbelief may possess the minds of men when they are not aware of its influence. "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Taking these words for my guide, I will

I. Describe this spirit of unbelief.

II. Point out its source. And,

III. Shew how it operates.

I. The spirit of unbelief is impatient of control. It resists every thing which is calculated to bind the conscience. It pleads for unqualified liberty. Under the specious pretence of liberty of conscience, it influences men to assert a right to live as their inclinations suggest, and indulge, without control, the propensities of their hearts, without standing accountable to any other tribunal than their own reason. Therefore it naturally stands opposed to the whole system of religion revealed in the Gospel, to its doctrines, ordinances, and the true spirit of its moral precepts. The Sabbath, and other Gospel ordinances, as well as doctrines, serve as restraints upon the licentious passions of men. They continually present warnings to the wicked, and disturb their sinful repose. Infidelity labors to burst through and demolish all these restraints; and if it cannot subvert all religious institutions, it continually exerts itself to counteract their influence.

It is a spirit of independence. It will oppose the idea of dependence on any being, or power, though it be God himself. Hence it resists those doctrines which proclaim the creature's dependence on God for pardon, holiness, and eternal life. The idea that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, is offensive to this spirit.

It aims to exalt human reason, as a light sufficiently certain to guide men in their most important concerns. It sets up reason as the infallible rule, instead of the will of God; and therefore it rejects those revealed truths which confound human reason, or such as we cannot comprehend or reconcile with our limited views and apprehensions.

It speaks loudly in the praise of charity ; and by charity it means a disposition to view, with equal complacency, every kind of sentiment, and people of every character, except those who are right. It exalts this pretended charity, because it tends to subvert all religious order, and confound truth and error, virtue and vice. In short, it is enough to say, that it is a spirit which resists all religious restraints : and though it does not carry all to equal lengths, yet it never will be quiet unless all those establishments and institutions which have grown out of divine revelation, are demolished.

Is there not melancholy proof that this spirit now prevails to an alarming degree ? It is the boast of many, that this is an age of reason ; and it is doubtless meant that mankind are disengaging themselves from the restraint of Gospel truths and institutions. Instead of being directed by the word of God, they are directed by their own reason ; not that eternal reason and fitness of things by which the Deity is governed, but their own depraved, blind, and perverted reason. They oppose reason, not to folly and madness, but to faith and piety.

This spirit is now the more alarming, because it comes in disguise ; and the outward appearance which it often assumes, is calculated, if possible, to deceive even the very elect. Sentiments which are intended to destroy Gospel order, and overthrow religious institutions, are advanced under the disguise of great apparent zeal for religion. Mighty efforts are made to introduce a universal confusion which will break down all restraints, and overwhelm all real religion. It seems to be an expedient of the powers of darkness in this age, to attack religion, not in an open, but covert way ; and the disguise has so much of the appearance of true religion, as to deceive the simple and unwary : and it is by no means improbable, that some who have assumed the office of preachers, will, at the judgment day, be manifested as the apostles of infidelity ; that they have labored, not to build up the kingdom of Jesus Christ, but to subvert his doctrines and institutions.

II. I am to point out the source of this unbelief : and of this we need be at no loss, if we attend to the words of the apostle which have been quoted. It is an evil heart.—Some will say, if their lives are honest, and upright, it is of no consequence whether they believe or not : but this is

a fatal error. It is a device of satan, to destroy the soul.— Jesus Christ says, that the condemnation of sinners has its foundation in their unbelief: “This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil.” In the words which follow, he plainly declares that unbelief arises from a heart which resists the light of divine truth: “For every one that doeth evil, hateth the light; neither cometh to the light, lest his deeds should be reproved.”

Men will say, we cannot be certain that the Bible is from God; or if it be, we cannot be certain that such and such doctrines and institutions are of divine authority. Suppose I admit all this, that you cannot arrive at absolute certainty: yet in most of your temporal concerns you act only on probability. You are not certain the sun will rise again; but you calculate on a high probability that it will rise; and a thousand instances might be named, in which we act as if certain events would take place, when the evidence that they will happen is by no means so strong as that which supports the authority of Gospel doctrines and institutions. Therefore unbelief does not arise from a want of evidence, but from prejudice against the truth. Of those who reject the Scriptures, or any particular doctrine or institution of the Bible, nine out of ten, it is probable, never weighed the evidence by which the Scriptures are supported. In short, they have never attended to the subject. They wish to live in obedience to their inclinations, without controul; and therefore they have conceived a strong prejudice against Scripture truth, which condemns their pride and lust, and a worldly mind. This is the source of unbelief, and it is an evil source. It is the spirit of rebellion against God. It is a desire to cast off his authority, and acknowledge no other tribunal than reason. David foretold and described this spirit, in Psalm ii. He also described its opposition to the kingdom of Jesus Christ. “The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” That is, let us not have our consciences bound; let us rid ourselves, at once, of religious restraint. Indeed, Jesus Christ has put it beyond all controversy, that unbelief has its origin in an evil heart, or that its case is criminal: “He that believeth not, is condemned already, because he hath



not believed in the name of the only begotten Son of God." Men would be very much wronged, when they are condemned for not believing in the name of the only begotten Son of God, if their unbelief does not arise from a criminal source.

III. I am to shew how this spirit of unbelief operates. In general, the apostle tells us, it leads men away from the living God. It is a spirit of alienation and disobedience.

1. The highest species of unbelief is atheism, or a denial of the being of God and a superintending Providence. The spirit of unbelief continually tends to this result, although the evidence that there is a God is so glaring, it is so deeply impressed on all the objects around us, and wrought into every man's conscience, that few are bold enough in impiety to venture on such a desperate step. But so long as God is acknowledged as the Creator and Governor of the world, mankind cannot have uncontrolled freedom. This will operate as a restraint upon their carnal desires; and therefore the spirit of unbelief will never be quiet so long as the belief of God and a superintending Providence occupies the minds of men. It will continually push them to this desperate result. If men cannot evade the evidence, and rid themselves of the impression that there is a God, the spirit of unbelief will influence them to throw off as much of restraint as possible, and therefore it rejects the doctrine of God's sovereignty, and the creature's dependence on him. It still claims independence, though there is a God. This is the language of unbelief: *Our lips are our own, who is Lord over us? We will use our faculties as we please, without feeling ourselves accountable to any tribunal but that of our own reason and conscience.* If this spirit dare not deny that there is a God, it will aim to rob him of his principal glory, his sovereign right to do as he will with his own, and bestow his favor on whom and in what measure he pleases.

2. Another stage of unbelief is a denial of the divine authority of the Scriptures. This is not quite so daring a step as the former; and therefore more persons can be found who deny the divinity of the Scriptures, than there are who deny the being and providence of God. But if this spirit cannot impel men to reject the Bible in the gross, it will influence them to deny the most essential doctrines of the Bible, and that will amount to the same result. The

Scriptures contain a system of religion, comprising certain doctrines, institutions, and precepts. A man may say he believes the Bible, and yet he may deny one doctrine, and reject one institution after another, until he subverts the whole system: and if we appeal to Scripture to establish the doctrines and institutions which he denies, it will appear that he does not acknowledge this authority, at least it has no weight on his mind.—Shall we admit his claim to be a believer in divine revelation? Surely we cannot. Indeed, the whole system of religion, comprising doctrines, institutions, and moral precepts, is calculated to humble the pride and restrain the sinful lusts and passions of men; and therefore the spirit of unbelief will oppose itself to the whole plan of the Gospel.

3. Another effect of the spirit of unbelief, is to treat all Gospel institutions with contempt. It stands as naturally opposed to ordinances as it does to doctrines: for the former, as well as the latter, operate as restraints; and a compliance with the former is as much a test of subjection to the authority of God, as a compliance with the latter. The same spirit of unbelief, which influences men to raise objections against Gospel doctrines, will also influence them to deny the efficacy and utility of ordinances. Do not people say, *I cannot see what good it will do to make a public dedication of myself and my children to God, or to attend on the Lord's Supper, or Gospel preaching, or the sanctification or setting apart of one day in seven for religious purposes?* Is not this the spirit and language of unbelief? Do not such persons set up their own will or inclination as the law, in opposition to the authority of God? If we believe, the only question on which we should wish to decide is this, What is the will of God, or what has he commanded? and not, what appears profitable to us. We shall be willing to comply with his commands, and leave the question of profit or utility with him.

The sanctification of the Sabbath is a restraint which the spirit of unbelief will oppose. It will labor to subvert this and all other religious ordinances; but the mode of its operation is to influence men first to think and to speak irreverently of ordinances, and afterwards to profane the Sabbath by devoting some portion of the time to worldly employments or pleasures; and then they will deny its divine authority. How rapidly is it driving men to this mel-

ancholy and dangerous result in our age and country! How many look upon all religious ordinances with contempt, and ridicule the very idea of their utility! How many trample the Sabbath under foot, without deeming it necessary even to find a pretext!

4. The spirit of unbelief is opposed to Christian morality; and it adopts something of its own which it calls morality, but it is a morality very unlike that of the Gospel. The moral precepts of the Christian dispensation operate as a restraint upon the selfish and carnal passions of men, and therefore unbelief will resist their operation. As it opposes Christian morality, it impels men to one degree of immorality after another, until they cast off all restraint except that of civil justice.

See the blasphemer, who profanes the tremendous name of God. He impiously invokes God's justice, and calls upon his Maker to damn his soul, or the souls of others! Does he believe there is a God who is jealous for the honor of his name?—No, it cannot be that he believes this. Does the thief, the robber, or oppressor, believe there is a God who will recompense indignation to those who bid defiance to his laws? It cannot be. An evil heart of unbelief influences him to depart from the living God.

In short, though the Spirit of unbelief carries some to greater excesses than others, yet every step which it advances is an approximation to atheism. It opposes itself to that whole system of religion which is revealed in the Bible, to its doctrines, ordinances, and precepts. It opposes all religious order; and by destroying the regular administration of Gospel institutions, it aims to introduce that confusion which will overwhelm real religion. We shall always see this spirit opposed to all establishments which are designed to promote christian knowledge, and extend the influence of the Gospel, such as societies for missionary purposes. Its thousand slanderous tongues are put in motion, to misrepresent the designs, and counteract the effects, of all such institutions. It is enlisted in the service of satan, and bent on the work of destruction.

“Take heed, therefore, lest there be in any of you an evil heart of unbelief in departing from the living God.”

AUGUSTINE.



## ON REGENERATION.

**AS** regeneration is sometimes represented as the act of God, and at other times as the creature's act in turning from sin to God, unrenewed men are exposed to draw different, and sometimes very erroneous conclusions respecting it.

In some passages, it is described as the effect of divine grace, or the work of the Spirit of God. In others, it is represented as the exercise of the creature. When it is represented as the work of the Spirit, such expressions are used, as, "being born of God; created in Christ Jesus unto good works; brought out of darkness into marvellous light; by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; no man can come unto me, except the Father, which hath sent me, draw him; he hath mercy on whom he will have mercy, and whom he will he hardeneth." The same change is represented by the sinner's turning from sin to God; and it is made the sinner's duty by express command, as, "Turn ye, for why will ye die? Submit yourselves, therefore, to God. Repent, and believe the Gospel. Come, for all things are now ready. And, Ye will not come to me that ye may have life."

Humble souls readily understand why the Scriptures speak of the same change in different senses. In this change, as the effect of special grace, they see their own helpless condition, and entire dependence on the sovereign mercy of God. Despairing of help in themselves, and accepting the punishment of their iniquities, their only hope of salvation rests on the mere mercy of God in Christ Jesus. On the other hand, when they see that it is the requirement of God, and their reasonable duty, to turn from sin, and live holy lives, they learn their own exceeding vileness as sinners; and also, that all their objections and excuses to justify themselves are without foundation.

But the subject is very differently improved by the unconverted. These may be divided into two classes. One class consists of those who, in their own view of things, are waiting to be converted: And accordingly, in the use of external means, they think to put themselves in the way of such a blessing. This they consider as doing what they



can, and all they can do : for, say they, we are unable to change our own hearts. We cannot convert ourselves. We can do nothing.—Thus taking refuge in the doctrine of special grace, they quiet themselves with the hope of a future conversion : and even while in their own estimation they are destitute of real religion, they cry peace ; and, conforming to this world, they pass on, from one time to another, from year to year, and die perhaps at last in an unrenewed state.

The other class of sinners consists of those who, opposing the idea of special grace, consider conversion to be within the power of the creature. They suppose, that the influences of the Holy Spirit, to effect this change, are necessary no farther than what is common to all in a Gospel land. Hence they are opposed to having any distinction made between common and special grace. Such will easily persuade themselves that they already love God, and are converted ; or if they are not, yet conversion may be easily obtained at a future time : therefore at present they give themselves little uneasiness respecting the subject, and walk according to the course of this world.

Thus sinners draw conclusions, from the most salutary doctrines, which prove fatal to themselves ; and the Gospel becomes a savor of life unto life to the penitent, and of death unto death to the wicked.

OUDEIS.

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*Explanation of Mark ix. 14.*

*"Where their worm dieth not, and the fire is not quenched."*

DR. RYMER, in his representation of revealed religion, supposes that both the worm and the fire are spoken of the body, and refer to the different modes of funeral, interment, and burning. The ancients buried the bodies of some ; and others they burnt, and sometimes preserved the ashes in an urn. Our Lord seems to obviate an objection against the interminable punishment of the wicked, arising from the perishable nature of the body. The objector would say, that such is the frail constitution of the body, that the worm, having devoured it, will die for want

of food ; or the fire, having consumed it, will be extinguished for want of fuel. Jesus here declares, that in the world which is to come, the body will not be capable of consumption or dissolution, as it is in this state ; but there it will be perpetual food for the worm which corrodes it, and perpetual fuel for the fire which torments it. That is, there will be no termination to the punishment of the finally impenitent.



### ANECDOTE.

A CERTAIN young candidate, of the Calvinistic order, was lately preaching in a town where a considerable portion of the inhabitants were Methodists, who generally held a separate meeting by themselves ; but, being now destitute of a preacher of their own order, they attended at the meeting house, to hear this young candidate, who took these words of our Saviour for his text : Matthew xi. 29. “ — *Learn of me :* ” — And very naturally observed upon these words, that we must learn Christ’s temper of mind, learn his sentiments of religion, and learn his practice : that we must learn to feel towards God, while he acts as a sovereign in having mercy on whom he will have mercy, and hardening whom he will, as Christ felt, when he expressed himself in raptures, saying, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father, for so it seemed good in thy sight.*

The Methodists were highly offended ; and, in the intermission, collected in a part of the meeting house to vent their feelings towards the doctrines and the preacher. Some reprobated the doctrines ; others declared, that a man who had a spark of religion could not preach so. Their opposition appeared so violent and wicked, that it quite overcame a serious good woman, who was sitting at a little distance from them ; she almost fainted, and remained speechless for some time. Several women came to her assistance. The Methodists, learning the situation of the woman, gathered around her, at once concluding it was what they call being smitten down by the powerful operations of the Spirit. Hence they began to triumph and sing, *Glory ! glory !*

*glory!—Let her alone, we know how she feels; she sees glorious things now: she will be soon able to tell us wondrous things. Glory! glory! glory!*—The fact was, the woman soon recovered, and began to speak. She told the Methodists, she believed that what the preacher had been delivering were the serious truths of God's word; and she highly approved of them: and that it was their awful opposition to such solemn truths, which had so much overcome her—and she now solemnly warned and counselled them against such wickedness. The Methodists, silenced, and unable to reply, retired, left the meeting house, and in the afternoon went and held a meeting by themselves.

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### Religious Intelligence.

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*Extract of a letter to one of the Editors.*

DEAR BROTHER,

I PREACHED in this place for more than a year, with apparently little or no success. During this time, we had conferences, in which there seemed to be pleasing attention; yet nothing appeared which might be called a work of God in conviction and conversion. Having mentioned, in public, my ill success, and that, perhaps, I might as well leave them, I unexpectedly received a letter, the week following, from a youth of about 18 years of age, informing me that he had lately obtained a hope of being renewed in mind, and expressing a desire that I would not be discouraged, for he believed God would display his grace among us. Near the close of last May, he related, in public, his experience, which seemed to solemnize the minds of several young persons. Weekly conferences were then appointed. At the request of a person, who had obtained a hope some months before, a large collection of young people came to the conference. It was a solemn meeting. The Spirit appeared to be poured down, and dry bones began to shake and tremble. At length, young converts began to declare what God had done for their souls—Our meetings were more crowded. Although a very

busy season of the year, yet nothing would prevent their collecting together. A third meeting was attended almost every Sabbath. New cases of conviction were frequent.—On the second Sabbath in the present month, nine were added to the church. A number more have given a relation, whom we expect soon to have added. One of the nine above mentioned, was a noted Universalist. Consistent with his principles, he had indulged himself in vicious practices. But being brought to bow at the feet of Jesus, he boldly remonstrated against the errors, which, for fourteen years, he had endeavored to maintain. After he was propounded to join the church, one of his former associates in delusion took occasion to admonish him, by telling him that he had brought a great wound upon the cause, in renouncing his principle of universal salvation.—Another pleasing circumstance is this—Four young ladies, who have taught schools in different parts of the town the summer past, have been hopefully the subjects of a saving change. Two of them have already joined the church.—These are the Lord's doings, and marvellous in our eyes. The work still continues; and we have set up a weekly prayer-meeting, which seems to be attended with a blessing.

SIMEON SNOW.

*Madison, county of Madison, State of New-York, Oct. 17, 1808.*

*Extract of a letter from a Clergyman in Connecticut, to his friend in New-York, dated*

*South Britain, Aug. 8, 1808.*

THE religious attention has gradually progressed until the present time. We reckon about 14 or 15 hopeful converts. A considerable number now are under serious impressions. The present appears to be a remarkable day in our land. God is appearing in his glory to build up Zion. The Redeemer is riding forth victoriously in the chariot of the Gospel, from conquering, to conquer. There has probably been no period since the settlement of this country, when God's Spirit has been poured out in such copious effusions, as at the present. In New-Jersey, and some parts of Massachusetts, the work has been wonderful. Connecticut has also shared largely in the blessing. In Litchfield, New-Haven, Hartford, Guilford, and Goshen, they have recently experienced great refreshings from the presence of



the Lord. In many other towns there is considerable attention. Middlebury is a sharer. The angels rejoice at these things; and shall not our hearts beat with joy? It is the Lord's doings, and it is marvellous in our eyes. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

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*To the Church and Congregation of Westford, in  
Vermont.*

*A Confession and Testimony against Universal Salvation.*

WHEREAS I have formerly been in the belief of universal salvation, and having done much to propagate it for more than twenty years, and being now brought to behold my error, I cannot, without doing violence to my own feelings, help bearing public testimony against it. Ever since I embraced it, I have had turns of doubting it; but still labored much to prove it. But I have lately been led more thoroughly to consider it, and am convinced it is a pernicious error.

On Sabbath evening last, I was intensely exercised in my mind. It appeared to me I could say with the Psalmist, The pains of hell had taken hold upon me. My whole frame was in agitation, and indescribable horror in my mind. I feared that God was about to sacrifice me as an awful monument, to warn others to abandon this error. My only hope was in universal salvation; yet with all my desires and efforts, I could not support it, against such a flood of conviction, and the thundering alarms of conscience. I found in very deed it was hard to kick against the pricks. I had often thought that none but God could convince me of my error; and I now thought he was about to do it, to my utter and eternal ruin. I continued in this situation, for above 24 hours, when I was brought to behold that I was in the hand of a sovereign, all-wise, and sin-hating God, and justly exposed to his wrath. I was convinced there was a hell for the unjust; and felt disposed to abandon my former sentiments; and to believe in, and receive, the true and living God. I have since had peace of conscience, and, I trust, joy in the Holy Ghost.

I am convinced that many will take occasion from this, to speak of my instability ; but I feel that the testimony of God and my own conscience is better than the applause of ungodly men. Further, I know not, why I should not confess my sins, as well as the great apostle to the Gentiles. Therefore I do this day, in the presence of God, angels, and men, utterly renounce the doctrine of universal salvation, as being a doctrine of devils, and a fatal rock on which thousands have dashed, and sunk down to perdition. And feeling a love to your precious and immortal souls, I this day, in the fear of the great God, warn you to abandon it. If there be any present, whom I have been the instrument of deceiving, I freely ask forgiveness, and warn them to flee from it. O my dear audience, do not trifle with eternal things ; but consider, that all your errors, false hopes, and refuges of lies, if not abandoned here, will surely be detected when eternally too late. Do not sneer at the dread solemnities of eternity, nor think that all religion is enthusiasm ; but taste and see that the Lord is good. In fine, remember, God has promised a reward to the righteous, while he will punish the wicked with everlasting destruction from the presence of the Lord and the glory of his power. Thus, as a friend to Zion, and well-wisher to your immortal souls, I do this day confess my error, and warn you all against it.

DAVID HASELTON.

*Westford, June, 1808.*

[NOTE—We have correct information, that there has been, the present season, special attention to religion in Westford. Capt. Haselton was a subject of the work. He was a man of such respectability in society, and so moral in his conduct, that the Universalists felt much strengthened by having him on their side. But how vain their prop! Universalism cannot endure the light of divine truth. Let God come near, by his Spirit, and such refuges of lies are instantly swept away. At a conference, Capt. Haselton confessed his error, warning and beseeching all to beware of such awful delusion. On the Sabbath following, he made the above confession and testimony, in the presence of a large and solemn assembly.—Where will be the hopes of the Universalists at the judgment day!]

[IN the year 1807, the Rev. Jacob Cram was appointed to a mission among the Oneida Indians, by the Northern Missionary Society of New-York.—The following are his instructions, and an extract from his journal.]

*Instructions to the Rev. Jacob Cram.*

SIR,

AS you are about to visit the Oneida Nation of Indians, upon an invitation from the Board of Directors of the Northern Missionary Society, with a view to your being settled there as a permanent Missionary, provided you find your situation there agreeable, and yourself acceptable to that people ; it becomes the duty of the Committee of Missions to furnish you with suitable instructions on the occasion :

1. You will, in the first place, maintain a strict watch over your own conduct, that you may be an example to that people, not only in doctrine, but also in every moral and Christian virtue.

2. You will diligently instruct them in the pure principles and duties of the Christian religion, by the best interpreter that you can procure on reasonable terms ; in which the Society will furnish you with the necessary means.

3. You will take upon you the superintendence of the school, or schools, in the place ; which, it is expected, you will promote with all diligence, as a special branch of your charge : For this purpose, you will endeavor to ascertain Mr. Gillet's qualifications for teaching, as also Isaac's ; and employ one or both of them, as circumstances may permit ; always, however, keeping them under your eye and direction, and yourself, in person, giving the children such moral and religious instruction, as you deem suited to their years.

4. You will turn your attention, as speedily as possible, to the introduction of husbandry among them, giving us the earliest information of what can be done for promoting this ; and what assistance will be needed from the Society.

5. You will employ so much of your labors among the Onondaga Indians and others in the vicinity, as prudence may direct. On this you will consult the Rev. Mr. Sargeant. Perhaps some plan for your mutual assistance, which you and he may propose, and which may be approved by the

Northern Missionary Society, and that by which he is employed, may be executed with good effect. You will, at least, be at liberty to make such exchange of labors as is always allowed to neighboring ministers.

6. At such times as you cannot attend to the Indians on Sabbath days, you will attend to the whites in the neighborhood ; and from such of them as can afford to pay, you will receive what they can give, and put it to the credit of the Society.

7. For the sake of cultivating an acquaintance and friendship with the Indians, we think it expedient that you reside in the Oneida village, or as near it as may be.

8. You will keep a journal of your proceedings, which you will lay before the Directors at their semi-annual meetings, which are the first Thursday in May, and the Tuesday immediately preceding the first Wednesday in September ; and correspond, as occasion may require, with the Secretary of the Board, or the Chairman of the Committee of Missions.

We commend you to the grace of God, and pray that he may keep you under his holy protection, and make your labors abundantly successful.

*By order,*

ALEXANDER MILLER,

*Chairman of the Committee of Missions.*

*Albany, Feb. 18, 1807.*

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*Extracts from the Rev. Mr. Cram's Journal.*

IT appears from this Journal, that the Christian Indians at Oneida received Mr. Cram gladly, and were very thankful to the Society for its attention to them. He found among them some that appeared to be pious Christians ; particularly of those from Onahquaga, who had there been under the ministry of the Rev. Mr. Crosby, our former Missionary.

At a meeting with the Pagan party, when he had stated to them his views, and read his instructions from the Committee of Missions, the Chiefs, after deliberating on the subject, gave him for answer, that " They did not find that Indians were benefited by schools and preaching ; that they attended to the instructions of the Prophet of Allegany ; that if they forsook that way, they feared they should



come to nothing, like many other Indian settlements ; that they thought it best to make proof of that way for ten years ; by which time they should know more about religion, and be better prepared to determine, whether they should fall in with what we held up to them, or not."

There were, however, some of their speakers, who urged them to attend to the Missionaries who were sent to them, and insisted that "there was no instruction to be obtained from their Prophet ; that it was a little narrow circle in which he and his followers moved." And in conversation with some of this party afterwards, Mr. Cram was informed that their younger men were desirous of receiving religious instruction, and of having schools among them ; and that there were not more than ten of their old men who made any opposition. Among this party he found a few who were under some religious concern. Some of them invited him to preach among them. He cheerfully complied, and frequently visited them afterwards. It was the opinion of a judicious gentleman in the neighborhood, well acquainted with Indians, that the best way of instructing them was by visitation from house to house ; which method Mr. Cram seems to have practised considerably, and with apparent good effect.

He found some inhabitants in the vicinity, particularly at Verona, who received him very cordially.

By the advice of Mr. Sergeant, Mr. Cram visited the Onondagas, whom he found to be entirely under the influence of the Allegany Prophet, and wholly averse to the receiving of our Missionaries ; but very desirous of having a school erected among them.

Their Prophet is believed by his followers to have communications from God. Being asked whether he had any revelation to white people, he answered, *No, they had the Bible, which contained the same revelation that was made to him.* He is believed by his adherents to be sent by God, as were the Apostles of Christ, though he is utterly destitute of the necessary credentials of an Apostle. Nor can he show his followers any way of obtaining the pardon of sin, but by the merit of their own good works. He advises the Indians to keep the Sabbath : others do so ; and it is good to be agreed, and not to give offence. He does not allow his disciples to hear our preachers, because they differ in sentiments ; so that the Indians cannot know whether

90 *Indian Chiefs' Address to Mr. Cram.*

what they tell them is contained in the Bible or not. The Onondagas wish their children to be able to read the Bible; that they may know what it does contain. This is a matter of great importance, and highly worthy of attention.

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*AN ADDRESS,*

*Delivered by the Chiefs of the Stockbridge Indians, to the Rev. Jacob Cram, a Missionary.*

FATHER,

WE feel thankful that the great and good Spirit has ever influenced the hearts of our Fathers, the New-Hampshire Missionary Society, to have such compassionate and paternal feelings for us, who are the Aborigines of this land, as to send such a worthy Father as you amongst us, into this wilderness country, in order to instruct us in the will of the great and good Spirit.

FATHER,

We fully believe that you have exerted to the utmost the bright talents the great and good Spirit has been pleased to entrust you with, in endeavoring to turn our ignorant brethren the Oneidas, as well as Onondagas, from their heathenish darkness to the light of the glorious Gospel of Jesus Christ; and that you have fulfilled your mission in every part, by your endeavors to instruct not only the Oneidas and Onondagas, but likewise us, and Brothertown Indians, in the path of duty both as to our temporal as well as spiritual welfare.

FATHER,

We feel very sorry that our brethren have treated you with so much indifference and coolness, as to be discouraging to your intended mission. But, you must lay the blame to their ignorance; and not to their ignorance only; but we are fearful that some part (if the truth were known) would fall on bad-meaning white people's misrepresentations. We hope, therefore, that instead of shaking off the dust of your feet in testimony against them, that you will pray the more earnestly for them.

FATHER,

We feel further thankful that you have placed so much confidence in one of our youth, as to take it upon yourself to take him along with you, in order for his further in-

struction: we feel a confidence, that you will suffer no pains on your part to be lost in endeavoring to have him instructed in such a manner as to be useful, not only to our rising but risen generation.

FATHER,

We further inform you, that it is our wish ever to maintain our covenant of friendship with our Fathers the above mentioned Missionary Society, and that we presume to hope, that they, on their part, will ever do the same.—And as our Father Sergeant is advancing in years, and his natural faculties becoming eclipsed, we hope that whenever they shall think it proper to send Missionaries into this part of the country, they will remember us.—And that the great and good Spirit may ever guide and direct them in this and every other important turn of life, is the sincere prayer of their children, as well as yours.

(Signed)

JOSEPH SHAUQUETHQUEAT,  
SOLOMON Q.\* HENDRICK,  
*Chiefs of the Stockbridge Indians.*

*New-Stockbridge, Feb. 1, 1808.*

\* QUAUQUAUCHMUT, which signifies examined.

## Poetry.

[ORIGINAL.]

*Composed on a Fast Day.*

BY A LADY.

O LORD, look down, grant us thy grace,  
That we may humbly seek thy face,  
Confess our sins before thine eyes,  
And plead th' atoning sacrifice.

Repentance give, and save our land;  
Give us, O Lord, to understand  
The things belonging to our peace;  
May harmony and love increase.

If any wish us to devour,  
O hold their hands, nor give them power;  
O turn their hearts; they're in thine hand;  
O make them friendly to the land.

Let all, who tremble at thy word,  
Plead for the land before the Lord,  
As Abra'm did ; if few are found,  
Thy sparing mercy will abound.

Thou wilt not give our lives a prey  
To wicked men, who would us slay,  
If we commit our cause to thee,  
And thy salvation wait to see.

O be our refuge and our stay,  
In times of trouble and dismay ;  
We shall be safe beneath thy care,  
Who seek thine aid by humble prayer.

When troubles rise, O God of grace,  
Grant us in thee a hiding place ;  
And, when the storms of life are o'er,  
Receive us on thy blissful shore.

Lord, bless our rulers ; let them see,  
That they're accountable to thee,  
Who art the Ruler over all,  
By thee all nations stand or fall.

May righteousness spread through our land ;  
May truth and peace walk hand in hand ;  
May love abound from shore to shore ;  
May strife and war be heard no more.

O may that blessed time soon come,  
When thou wilt call thy children home ;  
When Christ shall reign from sea to sea,  
And every nation bow to thee.

How happy must that people be,  
When eye to eye they all shall see  
Thy great salvation, and rejoice,  
And praise thy name with heart and voice !

Such is thy promise ; at thy gate,  
For the fulfilment, Lord, we wait ;  
Thy promises in Christ are yea,  
In him, amen—Amen, we say.





AND let this feeble body fail,  
And let it faint or die,  
My soul shall quit this mournful vale,  
And soar to worlds on high;  
Shall join the disembodied saints,  
And find its long sought rest,  
That only bliss for which it pants  
In the Redeemer's breast.

In hope of that immortal crown,  
I now the cross sustain,  
And gladly wander up and down,  
And smile at toil and pain;  
I suffer on my threescore years,  
Till my Deliverer come,  
And wipe away his servant's tears,  
And take his exile home.

O what hath Jesus bought for me,  
Before my ravish'd eyes;  
Rivers of life divine I see,  
And trees of paradise!

I see a world of spirits bright,  
Who taste the pleasures thence;  
They all enrob'd in spotless white,  
And conquering palm they bear.

O what are all my sufferings here,  
If, Lord, thou count me meet  
With that enraptur'd heart t' appear,  
And worship at thy feet!

Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again,  
In that eternal day.

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*Resolutions of the late pious Bishop Beveridge.*

*Concerning my Thoughts.*

RESOLUTION III.

*I am resolved, by the grace of God, to be as fearful to let in  
vain, as careful to keep out sinful thoughts.*

I DO not look upon vain thoughts as only tending to  
sin, but as in themselves sinful; for that which makes sin  
to be sin, is the want of conformity to the will of God;

and that vain thoughts are not conformable and agreeable to the Divine will, appears, in that God himself, by the mouth of his royal prophet, expressly saith, I hate vain thoughts, Psalm cxix. 113. Again, vain thoughts are therefore sinful, because they have in them nothing that can denominate them good : For, as in a moral sense, there is never a particular individual act, so neither is there any particular thought, but what is either good or bad, in some respect or other. There is not a moment of my life, but it is my duty either to be thinking, or speaking or doing good : so that whensoever I am not thus employed, I come short of my duty, and by consequence, am guilty of sin.

But what are these vain thoughts, I am thus resolving against ? Why all wanderings and distraction, in prayer, or hearing the word of God ; all useless, trifling, and impertinent thoughts, that do not belong to, nor further, the work I am about, the grand affair of my salvation ; may properly be called vain thoughts. And alas ! what swarms of these are continually crowding into my heart ! How have I thought away whole hours together, about I know-not-what chimeras, whereof one scarce ever depends upon another : Sometimes entertaining myself with the pleasure of sense, as eating and drinking, and such like earthly enjoyments ; sometimes building castles in the air, and clambering up to the pinnacle of wealth and honor, which I am not half way got up to, but down I fall again into the fool's paradise !

Or, if I chance, at any time, to think a good while upon one thing, it is just to as much purpose as the man's thoughts were, which I have sometimes heard of, and smiled at, who having an egg in his hand, by a sort of chimerical climax, improved it into an estate : but while he was thus pleasing himself with these imaginary products, down drops the egg, and all his hens, and cattle, and house, and lands, that he had raised from it, vanished in the fall. These, and such-like, are vain thoughts, that I must for the future, endeavor to avoid ; and though it will be impossible for me wholly to prevent their first entering into my mind, yet I resolve, by the grace of God, not to harbor or dwell upon, or delight myself with them. And then notwithstanding they are, in some sense, sinful, yet they will not be imputed to me as such, provided I use my utmost endeavors to avoid them.



## OBITUARY.

DIED, at Weybridge, in Vermont, August 2d, 1808, Mr. Joel Bell, aged 28, youngest son of Mr. Solomon Bell. His disorder was that of a *sinus ulcer* upon his right hip; which, after three years and four months confinement, terminated his existence. His excruciating pains, during his long confinement, exceed all description: he was an astonishing pattern of patience and resignation to every beholder; and it appears obvious, that nothing short of the supporting presence of God, could have enabled him to endure, with so much christian fortitude and courage, such a heavy load of affliction: he was never heard to express one murmuring word against the providence of God; but on the contrary, always appeared to rejoice even in tribulation, confident that the Judge of all the earth will do right. His counsels and admonitions to his friends, during his sickness, are worthy of notice. The interest of Zion always lay near his heart: he would often recommend to his friends, and all around him, to attend to the duties of religion, particularly that of family and secret prayer, reading the Scriptures, and the public worship of God.—About three weeks before his death, he was fully convinced that his dissolution was rapidly approaching; at which he appeared to rejoice, and said, *I know in whom I have believed. I know that my Redeemer liveth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.—I know that if my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens.* Although he appeared to long for death, he observed to his friends, that they must not think he was a christian merely because he wished to die; many a wicked wretch may desire to die, in order to be released from pain. He had no hope but in the boundless mercy of God through Jesus Christ. A few days before his death, he thus addressed his parents:—*For more than three long years, your whole care and attention have been called to me, both by day and by night; but I shall soon be gone! You will have nothing to do; not one groan or sigh will be heard; your dwelling will be silent and solemn! and perhaps you will appear to be lost: but do not give indulgence to melancholy: cast your burdens on the Lord, and he will sustain you: give yourselves no anxiety for the things of this world: labor not for the meat that perisheth, but for that which*

*shall endure to eternal life. Let your great care be to prepare for death: you are now threescore years and ten; and "all beyond that short account, is sorrow, toil, and pain."*

—To his brothers he said, *I have heretofore made a holy profession: but I must confess that my life has not comported with what I declared; and even since I have lain upon this death-bed, you may have seen so much wickedness, vanity and folly in me, as to have destroyed all your charity. I have reason to be ashamed of my conduct, and to repent in the dust; and did not the word of God inform us that even the Christian is sanctified but in part, there would be no hope for me. Do not take an example from my imperfections, but shun the rocks against which I may have dashed. See that you fall not out by the way; let no unruly passions gain ascendancy over you; live in peace with each other: and if I should be the subject of such great grace as to be admitted into that happy Land, where all is peace, where there is no more sighing nor crying, perhaps I may look back with an anxious desire to have you come after me, to be partakers of those happy scenes.*

A few nights previous to his decease, being exercised with great pain, and the attendants not being able by every exertion, in the least to mitigate his distress, he cried out under the pressure of his disease, in the language of the poet:

"O if my Lord would come and meet,  
My soul would stretch her wings in haste,  
Fly fearless through death's iron gate,  
Nor fear the terrors as she past.

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

In a few days after this, he became so weak that he was discovered to falter in his speech, and his life to appearance was almost gone; he thought that he was dying, and said, *I shall soon be in another world.* He now became so weak that he could only whisper, and it was somewhat difficult to understand what he said. In this situation, the following expressions were accurately understood, and deserve to be noticed:—"O Lord Jesus, come quickly! why are thy chariot wheels so long in coming! I mount, I fly!

O death, where is thy sting?  
O grave! where is thy victory?"

